

## The Subject of our Religious Differences, continued.

*Asse illa major, aut insignior Contumelia potest, quam partem Civitatis velut contaminatam, indignam Convivio haberi? quid est aliud quam Exilium intra eandem ament, quam relegationem pati?*  
C. Canulei Orat. ex Liv.



WE are now to consider, if it be possible to bring our Religious Disputants to a better Harmony of Sentiments, by attending to those Points in which they are united, and the Consequences and Doctrines that necessarily flow from them; for these will give us a Rule or Measure by which to adjust, and settle the Opinions that are still in Debate. It is a Truth in Geometry, that two Lines, which are each of them equal to a third Line, are themselves equal; and it is no less certain in Morality and Politics, that two Ideas agreeing to a Third, do themselves agree.

BUT previous to our Inquiry, it may not be amiss to observe, that since the Dissenters are undeniably as sincerely and warmly attach'd to the Support of our *Excellent Constitution*, and the Establishment of the *Protestant Succession*, as any Men in *Britain*; so no possible Motive can arise from *Civil Policy*, from Considerations of a *Civil Nature*, to distinguish them from others in their Political Capacities; because there is no Difference of Sentiments, as to *Civil Affairs*, between them and *Churchmen*; such *Churchmen* as I am speaking of here, *Friends to the present Royal Family*, *Low-Churchmen*, or *Whigs*.

It will then be understood, that through all this Debate we are confin'd in our Considerations to the Treatment which is due to Men on account of Opinions merely Religious: For when any Opinions in their Consequences affect the *Civil Welfare* of the Community, are subversive of our Constitution, and dangerous to that happy Settlement which preserves it, they are properly *Political Opinions*, and as such are to be consider'd; as which Account our Restraints on the *Papists* are to be justified; they are professedly the Subjects of a Foreign Power, who can controul their Allegiance to their lawful Prince; as such, therefore, they ought to be regarded, and can have no Reason to complain, that the *Magistrate* considers them as being what they really are, *Slaves in Sentiment*, to the Greatest and most Inevitable Enemy of our Constitution and Government.

It being thus premised, that the Debate before us is in its Nature restrain'd to the Treatment of Opinions purely Religious, no way injurious to our Constitution and Government, our Attempt to adjust the Dispute, will next lead us to the Consideration of the most General and Important Truths, assented to by both Parties; from such Truths we may hope, that Lights will naturally arise to guide our Endeavours to their desired End.

To begin then with the most essential Truths, cited in my last Paper, from the *Occasional Writer*, to wit, That the Right of private Judgment is unalienable, and that all Mankind are bound by a stronger Law than any Society can enact, to pay that Worship to Almighty God, which is most acceptable; and of this every Man must judge for himself.

Hence it is plain from the Words of the *Occasional Writer*, that the free Exercise of private Judgment in Matters of Religion, is by Nature, or, if our Author hases that Word, by the Law of God, the Right of all Men, and ought to be the Birthright of every Man; and that it is not so in most other Countries, is owing to improper Laws, i. e. *Tyrannical Laws*; whence it must seem very odd, that such Countries are exhibited to us for Examples. *Englishmen* will consider this Part of Inheritance as their most valuable Birthright; yes, preferable to any received Forms of Religion, because in the best of them there may possibly be Error; but in the Possession of this invaluable Privilege, is contain'd a Remedy for all Error; since where-ever it is fully en-

joyed, all the Avenues to Truth are open, and all the Gates of Knowledge unbarred.

It is then a *Divine Right*, if our Author will not allow it to be a natural one; and by his own Confession, it is an *unalienable Right*, by Consequence cannot be one of those that this Writer vainly imagines, are incompatible with the Conditions of Society; as to which Error, I think, Mr. Osborne must have set him right, if he is open to the Convictions of Reason: However that be, this unalienable Right of private Judgment can by no Means be concerned in the Debate about the surrendering of Rights.

LET us therefore attend to the Consequences, which follow this Acknowledgment of a divine, unalienable Right in every Man to judge for himself in Matters of Religion, and that he is bound in this Affair, by a stronger Law than any Society can enact, to follow his own Convictions.

Is it not one necessary Consequence from this Position, that a Law, enacted by Society, establishing Religious Liberty, and ascertaining and securing to every Man his Right of private Judgment, would be a Law in Conformity to the Divine Law, and expressive of it?

Does not another Consequence as immediately and necessarily result from this fundamental Truth, that since all Men are in the Consideration before us, equal, every Law of Society which destroys this Equality, must stand in Opposition to the Divine Law? For if Men are not all equal in this Respect, there must be lodg'd in the Hands of one or more, a Power to controul the Judgment of others, and then every Man would not have a divine, unalienable Right to judge for himself, which is contrary to the Position granted, and therefore the first Inference is true.

FROM the same Principles it will be evident, that every Law made by Society, in Opposition to this stronger Law of Liberty, is an *improper Law*; since it supposes a Man at the same time to be under the Obligation of two contradictory Laws; it supposes that he ought to suffer by the Law of Man, for his Obedience to the Law of God; that he is under the highest and most indispensable Obligation of worshipping God according to the Dictates of his own Judgment, and yet ought to be a Loser, if he does not make other Men's Judgments the Measure of his own; which, in the strongest Manner, implies a Condemnation of the Divine Law, and challenges a Priority of Obedience to the Ordinances of Men.

It follows also, that precluding Men any Advantages which they would have a Right to, and enjoy, but from their preferring their Regard of the more binding Law of God to the weaker Law of Society, is repugnant to the Intent of the divine Lawgiver, and an Infringement on Men's alienable Rights; since if no Law of Society can, in the Case of Religion, be binding upon the Conscience of any Man, if it be contrary to the Convictions of his own Mind, no Law of Society ought to inflict a Penalty on him, for a Non-Compliance in which he is justified, and to which he is bound by a stronger Law than any which can be made by Man, by the Law of God.

How far then any Establishment of Religion is in Opposition to the fundamental unalienable Right of private Judgment, so far it is wrong, and wants to be amended.

HERE let me observe, without digressing from my main Purpose, that, under the Influence of these Sentiments, I was a little surprized to see so much Offence taken at a Question which asked, What Sense is to be made of the Religion of a Country? because, as I understood it, with a little Candour, the *Occasional Writer* might have reconciled it to his own Principles, I mean those before mentioned. And I hope I apprehended the Author right, when I imagined, that he intended only to inform us, that Religion was not to be considered as a local Thing, and that it was no Sense to say, that a Man ought to be of such a Religion, because he was of such a Country; and not that a Country may not be as truly religious as a single Man.

Is too a Man's private Judgment in this Affair is to him a stronger Tie, and of greater Authority than any Law that Society can make; I would be glad to know where is the Absurdity of saying, that Religion, as such, cannot be under the Controul of the weaker Laws of

Society; since these Laws can be of no Force when they come in Competition with Laws that are of an higher Nature, and more obligatory.

THERE is one Consideration more, which I must not neglect; and that is, whether it will not follow, from the Premises laid down by the *Occasional Writer*, that Religion is really a *personal Matter*; since, according to his avowed Principles, no Law of Society can give it the least Obligation upon any Man, contrary to his *personal Conviction*? If it be so, is not that which can result only from personal Convictions, a *personal Matter*?

THE Consequences here drawn from the most fundamental Truths agreed to by both Parties, appear to me perfectly just; and, on applying them to the other Points in Debate, the Reader will immediately see on whose Side he ought to be determined; whether on theirs who are for supporting our Religious Establishment, consistently with the Rights of other Men who may differ from it, without laying Penalties on them for the Exercise of their private Judgment in Obedience to their Maker; or whether he should follow those who are for setting up the Laws of Men, in Opposition to that Religious Liberty which they acknowledge to be every Man's Right by the Law of God.

IN Countries where Gospel is according to Law, and not the Law according to the Gospel, the Continuance of any Opposition to the divine Law of Liberty is not to be wondered at; but in a free Protestant Country, where this Law of Liberty is allow'd to be stronger and more binding than any that can be enacted by Society, it is most strange that it should not be the equal Object of all Mens Affections.

\* THAT a Man should be supposed originally to consent to an Establishment of Publick Worship within the Limits of Religious Liberty, is most just; because nothing is more apparent than the Usefulness of such an Establishment. But to suppose that any Man should originally consent to make himself a Sufferer in his Temporals, in case he should see Reason to change his Religious Sentiments, seems to be as absurd as it would be wicked, if he should desire to mete that Measure to others, which he would be unwilling to receive himself.

FOR Argument's sake let us suppose a Case that is to be found in the Possibility of Things, however distant from Probability: let us, I say, by way of Illustration only, suppose the Dissenting Opinion should, at any Time, become the prevailing Opinion of the People of England, and of the Magistracy; and then let the greatest High-Flyer in England answer me, In what Manner would they have a Right to establish their Opinion? Would they have a Right to establish it in such a Manner as should preclude their Sovereign the Power of employing any *Churchman* in his Service? Should they attempt to establish their Opinions in such an exclusive Manner, would it not be deemed, in some sort, a Denial of the unalienable Right of private Judgment?

It will be said by the *Occasional Writer*, 'That the Sentiments which any Man has firmly imbibed in his own Mind, as just and right, are the natural Rules of his Actions.' And this is very true; but the Inference he would draw from it, that therefore the Dissenters ought not to be admitted into Places of Power and Trust, will be seen to be false, when it is considered, that the Support of Religious Liberty is one of the Sentiments which they have firmly imbibed in their Minds, as just and right. Besides, is it to be thought that kind Usage should beget Enmity? Or, that the Dissenters should be induced to attempt the Subversion of the Church Establishment, from a Consideration that they were no Sufferers by it? As groundless is the Suggestion, that the full Establishment of Religious Liberty should tend to divide us. How can that be? Can the establishing the most fundamental and vital Principles of Union, Justice and Charity, have such an unnatural Influence? Shall we not all be of one Heart, if not of one Mind, and indissolubly united against the common Enemy, the *Papist*, who can never prevail against any Party, without bringing Destruction to all?

Let then any Man consider the full Establishment of



Religious Liberty as long ago complicated; let him consider it as the *Common Law of England*, and such in a Course of Years it will naturally become, if ever it takes Place: In such a Circumstance it is probable, that any Part of Protestants among us, would have the least Reason to fear Danger, either from within or without, on a Religious Account?

SOME indeed talk of the *Crown*, as if the Interests of that were on the other Side of the Question. But how does it appear? Will not the desired Establishment of Religious Liberty enlarge the Circle of his Majesty's Influence? Will it not be rendering to *Cæsar* the Things which are *Cæsar's*, as well as to his Subjects their Rights? I don't believe the Restraint complain'd of was designed to shut up the Monarch within the Pale of a Party, however great or numerous; but will not the removing it restore to his Majesty his Plenitude of Power, his natural Sovereignty over his People, his Right to the Service of all his faithful Subjects? And may it not, in this Light, be considered as the Cause of Monarchy, as well as the Cause of Liberty, the Cause of the King, as well as of his Subjects?

As I offer these Sentiments to the Publick, from an unfeigned Desire of seeing the Tranquillity of my Country established on the most solid and lasting Foundations; so I shall make no Apology for them: Because, when I am convinced that they are erroneous, I shall then as readily retract them as I now publish them.

BRITANNUS.

## L O N D O N.

Yesterday his Majesty was pleased to appoint Joseph Man, Esq; to be a Cornet in the Royal Blue Guards, commanded by his Grace the Duke of Argyle.

The same Day came Advice from Bath, that the Hon. Mrs. Anne Vane, Daughter of the Right Hon. the Lord Barnard, lay very dangerously ill.

And that the Right Hon. the Lord William Manners, one of the Lords of his Majesty's Bedchamber, and next Brother to his Grace the Duke of Rutland; and the Hon. Henry Berkeley, Esq; next Brother to the Right Hon. the Earl of Berkeley, who have been very dangerously ill at that Place, were intirely recovered, and were preparing to set out for London.

This Day the Duke of Richmond, with his Dutcheffs, and the Earl of March his Son, come from their Seat at Goodwood in Sussex, to his Grace's House in the Privy Garden.

Last Sunday his Grace the Duke of Newcastle, and several other Persons of Distinction, arrived in Town, from his Seat at Hallands in the County of Sussex.

On Friday next the Lords Commissioners for the Affairs of Chelsea Hospital will sit at the Horse Guards, for the Examination of such invalid Soldiers, who have been recommended to the Pension of the said Hospital.

His Majesty has been pleased to appoint his Grace the Duke of Leeds to succeed his Grace the Duke of Richmond (who is Master of the Horse to his Majesty) as one of the Lords of his Bedchamber.

Yesterday Sir George Markham, Bart. lay very dangerously ill of the Palsey, at his House near Hanover-square.

On Saturday last died at his Lodgings in Ruffel-street, John Allan of St. Albans, Esq; a young Gentleman possessed of an Estate of 1400 l. per Annum.

On Sunday last John Chapman, Esq; died at his House at Kensington Gravel Pits.

The same Day John Shaw was committed to the New Gaol in Southwark, by Justice Blake, on Suspicion of being concerned in several Robberies on the Highway.

Yesterday in the Afternoon, one Bland, a noted House-breaker and Street-robber, was apprehended in Drury-lane, and being carried before Colonel Deveil, was by him committed to the Gatehouse, Westminster, in order for farther Examination this Day.

We hear, that the Report of the eleven Malefactors now under Sentence of Death in Newgate, will be made to his Majesty on next Thursday Se'nnight.

By the general Bill of Christnings and Burials within the Bills of Mortality, from the 13th of December 1734, to the 9th Instant,

The Christnings amount to 16,873  
The Burials to 23,538  
Decreased in the latter 2,524  
Of these 1595 have died of old Age; 7572 of Convulsions; 1050 of Dropsies; 2544 of Fevers; 1594 of the Small-Pox; 1342 of Teeth; 15 murdered; 49 made away with themselves; and 97 overlaid.

Yesterday Bank Stock was 145 3-4ths. India 169 for the Opening. South Sea 93 to 1-4th. Old Annuity 109 1-half. New ditto 110 1-4th for the Opening. Three per Cent. 99 3-4ths for the Opening. Emperor's Loan 109 1-half. Royal Assurance 102. London Assurance 13 to 1-8th. York Buildings 2. African 15. India Bonds 51. 10 s. to 12 s. Prem. Three per Cent. ditto 31. 11 s. to 13 s. Prem. South Sea Bonds 41. 8 s. to 9 s. Prem. New Bank Circulation 51. 5 s. Prem. Salt Talties 3 1-half to 4 Prem. English Copper 21. 1 s. Welsh ditto, Books shut. Three 1-half per Cent. Exchequer Orders 3 per Cent. Premium. Million Bank 110.

Excise-Office, London, Dec. 29, 1735.

By Order of the Honourable Commissioners of Excise, on Thursday the 8th of January will be exposed to Sale in their Court Room in the Old Jury, at 3 o'Clock in the Afternoon, several Parcels of condemn'd Bohea and Green Tea, Coffee, Chocolate, Brandy, Rum, Geneva, and Cordial Waters; which may be viewed Monday and Wednesday the 5th and 7th of January, at the Excise Office, and at the Warehouses near the Custom-House, from 9 to 12 in the Morning, and from 2 to 5 in the Afternoon, and on the Day of Sale from 9 to 12 in the Forenoon.

Printed Allotments of the Particulars will be delivered at the said Office on Monday the 5th of January.

Next Week will be Published,

(Price Six Pence)

A View of REASON, and PASSION, as in their Original and Present State.

A SERMON preach'd before the Right Hon. the Lord Mayor, Aldermen, and Sheriffs of the City of London, at the Cathedral Church of St. Paul, on Sunday December 21, 1735.

By JOHN TOTTIE, M. A. Fellow of Worcester College in Oxford.

Published at the Request of the Lord Mayor and Aldermen. Printed for C. RIVINGTON, at the Bible and Crown in St. Paul's Church-yard.

This Day is Published,

The SECOND EDITION,  
(Price Six-pence.)

A Letter to the People of England: Occasion'd by the Falling away of the Clergy from the Doctrines of the Reformation.

That ye should earnestly contend for the Faith, which was once deliver'd unto the Saints. Jude, ver. 2.

N. B. In this Treatise is set forth the true Cause of Modern Infidelity.

Printed for ALEXANDER CRUDEN, Bookseller to Her Majesty, under the Royal Exchange: And also sold by the Booksellers of London and Westminster.

N. B. A Person of good Character and Qualifications may hear at A. Cruden's of a Place for an Usher.

Mr. LOWE of Hammer-smith,

TO those Gentlemen, who make use of

his Method of teaching the Languages (and in this Vacation generally provide themselves of his Pieces) gives Notice, that he is employing the present Respite from Business in improving his Plan of the French; and that he has in the Press, and hopes, in a Month or two, to publish his FRENCH RUBRIC, consisting of

— A Grammar (in less than one Sheet) more comprehensive than all, and plainer than any.

— A Vocabulary of the most common Words alphabetical-ly disposed, under alphabetical general Heads.

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— With Animadversions (as formerly on Boyer, to shew the Need of some such Work) on the present Masters, viz. Messrs Ozinde, Arnoux, Tandon.

Note, Herein will be given in Account of the Verb (the most difficult Part of Speech) in less than 5 Pages in 12mo. more full and plain, than has been given by Mr. Ozinde (the best of the modern Grammarians) in above 128 Pages in 8vo.

Of Mr. NOON (in Cheap-side) may be had, All Mr. Lowe's Grammatical Pieces, with Critiques on Dean Pratt, Dr. Busby, Dr. Friend, and the Westminster Latin Grammar; on Mr. Boyer's French Grammar and Dictionary, and Mr. Altiert's Italian Grammar. As also his Protestant Family-Pieces, or Picture of Popery, his Key to Divinity, &c.

Just Published,

The Fourteenth Edition, carefully revised and corrected, of

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II. The Life of SETHOS. Written by the Abbot Tensin, one of the Members of the French Academy, as also of the Royal Academy of Sciences at Paris. Translated from the French by Mr. Lediard. 2 Vols. 8vo. pr. 10 s.

By Order of the Lord Keeper of the Seal, I have read a Manuscript, intitled, The Life of SETHOS: This Work, which containeth excellent Lessons of the most refined Civility, and is full of solid and the most extensive Learning, cannot fail of being equally instructive and entertaining. Paris, Jan. 29, 1731.

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En défaut de la Force, il faut employer la Ruse. Motto to LAYERS' LIES.

Advertisement concerning this Book.

This Masterpiece of religious Policy was published, many Years since, in Latin, French, and Dutch: Mr. John Schipper, a Bookseller at Amsterdam, bought one of them at Auction, among other Books, and afterwards reprinted it. The Jesuits, being informed that he had purchased this Book, demanded it back from him; but he had then sent it to Holland. One of the Society, who lived at Amsterdam, hearing it said, sent after, to a Catholic Bookseller, by Name Van Byne, that Schipper was printing a Book which concerned the Jesuits, replied, that if it was only The Rules of the Society, he should not be under any Concern; but desired he would inform himself what it was. Being told by the Bookseller, that it was The Secret Instructions of the Society, the good Father, thrugging up his Shoulders, and knitting his Brow, said, that he saw no other Remedy but denying that this Piece came from the Society. The Reverend Fathers however thought it more advisable to purchase the whole Edition, which they had after did, some few Copies excepted; from one of these it was afterwards reprinted, with this Account prefixed, which is there said to be taken from two Roman Catholics, Men of Credit.

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